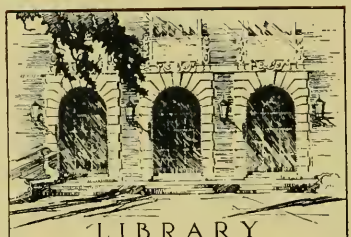

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CHARGE

TO THE

CLERGY OF THE DIOCESE OF BANGOR,

DELIVERED IN THE MONTH OF

SEPTEMBER, 1843.

BY

CHRISTOPHER, LORD BISHOP OF BANGOR.

PUBLISHED AT THE REQUEST OF THE CLERGY.

LONDON:
PRINTED FOR J. G. F. & J. RIVINGTON,
ST. PAUL'S CHURCH YARD,
AND WATERLOO PLACE, PALL MALL.

1843.

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE

TO THE

CLERGY OF THE DIOCESE OF BANGOR,

THIS CHARGE,

PUBLISHED AT THEIR REQUEST,

IS DEDICATED,

BY

THEIR AFFECTIONATE FRIEND AND BROTHER,

C. BANGOR.

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A

CHARGE,

&c.

My Reverend Brethren,

It has pleased a gracious Providence to permit me to undertake a fifth visitation of this Diocese. It is always with satisfaction, tempered with strong feelings of responsibility, and a consciousness of my own defects, that I see the Clergy assembled around me on these occasions. Such feelings naturally increase upon us as we advance onward in life, especially when, as is the case with myself, we have measured what the Psalmist calls the *days of our years*[1]. Considerable changes have taken place in our body, not only since my primary visitation in 1831, but during the three years that have passed away since I last met you. Even within a few months some of our brethren have been cut off in the prime of life. And if we are still spared, and

[1] Psalm xc. 10.

blessed with health and strength, and faculties of body and mind undecayed, it is our duty to devote the remainder of our days to *His* service, who has thus spared and blessed us, in the faithful discharge of those obligations which we have contracted to *Him*, and to *His* Church, who is "the Shepherd and Bishop of our souls."

The question which has occasioned much interest in the northern Counties of the Principality, and has been regarded with no little sympathy by numerous friends of our Church in the English Dioceses; the repeal, I mean, of the law which has provided for the union of the Sees of St. Asaph and Bangor, still continues in suspense. It has been opposed, as you are aware, in influential quarters, where it was hoped that it might have been favourably entertained. But though I would by no means encourage very sanguine expectations, I will not despair of the ultimate success of your appeals to the justice and good feelings of the Government and Legislature. In the mean while an Act has passed for regulating the Cathedrals of Wales, which will, I am disposed to believe, prove satisfactory. It provides that there shall be in each of our Cathedrals four Canonries, two of which are to be annexed to Archdeaconries: and that a house shall be built for the accommodation of the Canons during the time of their residence. This scheme is free from those strong and well-founded objections, which were entertained to the plan proposed in the Report of the Commissioners of

Ecclesiastical inquiry. Some time must probably pass before this Act can be brought into full operation, especially as regards the payment of Canons Residentiary, and the erection of a residence house. An immediate advantage arising from the passing of it is, that our Dioceses will now be placed on the same footing with those of England and South Wales in the distribution of the funds for the augmentation of poor benefices, which are at the disposal of the Ecclesiastical Commissioners.

The Societies in immediate connexion with our Church are carrying on their operations, as far as their resources will permit, with zeal and success, and are fully entitled to your support and co-operation. You are so well acquainted with the constitution and objects of these Societies, and the nature and extent of their exertions, that I need not take up your time in enlarging on them. I must however again congratulate you on the benefits which have resulted from the establishment of our Diocesan Society for building and repairing Churches. It has given an impulse to the desire that has been long felt, to improve the condition of our Parish Churches and Chapels, and to render them more worthy of the purposes to which they are dedicated. Much has been done and is doing in this branch of improvement, though much more, it must be confessed, still remains to be done.

I have to regret that the great work of education, conducted on the principles of our Church; of

religious and useful education, I may add, in all forms and phases has not made such advances in this Diocese as we anxiously desire. In some places our National Schools have been conducted with activity and success. But I fear that in our country Parishes the education of the children of the poor is carried on in a very imperfect manner, and in many places, as far as daily schools are concerned, has not even been attempted. I know the difficulties with which the Clergy have to contend in their endeavours to create Parochial Schools; and how often they are prevented from carrying their wishes into execution, either by the poverty of the parishioners, or by the little importance which they attach to education, and what is its natural consequence, their backwardness to contribute to the support of useful and efficient schools. It is to be regretted that the landed proprietors do not take a warmer and more general interest in this cause. To provide for the moral and religious education of those classes of the community, whose labours minister to their opulence, appears to be an unquestionable and obvious duty. And even if they are not swayed by a sense of duty, or by sympathy and Christian love, their own interest might point out to them the advantages that would accrue from having their lands cultivated by a peasantry, trained to orderly habits, and brought up in the nurture and admonition of the Lord. Even where there are schools in Parishes of this description, they are, generally speaking, very imperfectly conducted, from the want

of adequate funds to remunerate a better educated and more efficient class of Masters. The impulse, however, which has been given within the last few years to the progress of education, not only in the poorer, but in the middling classes, will, we may hope, be gradually communicated to these distant quarters of our Island; and I am satisfied that, as far as circumstances will permit, the Clergy are, and always will be, anxious to promote the establishment and success of these laudable Institutions. Without calling in question the advantages which have attended on Sunday schools, it is evident that a system of education confined within such narrow limits of time, and conducted, as is commonly the case, by persons of little knowledge, and little skill in the art of teaching, must be exceedingly scanty and defective.

The state of the children employed in mines and factories, and especially their lamentable want of moral and religious instruction, has of late years attracted much attention and sympathy. The provisions of an Act of Parliament intended to secure to the poor children in the factories some sort of education having been much and generally evaded, a bill was brought into the House of Commons in the course of the last Session, one object of which was to render those provisions more stringent, and to establish a system of education suited to the exigence of the case, in those neglected regions. I will not dwell upon the extraordinary movement by which that

measure was defeated, nor on the strange misrepresentations which led many of our neighbours to join in that outcry. When they were told that the real object of the educational clauses of this bill was to shut up the schools conducted by Methodists and Dissenters, and to compel the children of the poor, both in the factories and elsewhere, to attend the schools of the Established Church, though we may feel some surprise at their credulity, we cannot wonder at their opposition to a measure which, as they were led to believe, aimed a blow at those liberties, which Dissenters of every denomination had long enjoyed. But though I have no doubt that, had this bill passed, the Clergy of those districts would have lent their aid in carrying its provisions into effect, the clauses in question were by no means in accordance with their views, nor with the system followed in our National Schools: nor, however anxious they have always been to promote the moral and religious training of these poor and neglected children, had they any share, to the best of my knowledge and belief, in advising or constructing this misrepresented measure.

But while we regret the miscarriage of this plan, not as having originated with ourselves, or as being in unison with our own views, but as having been calculated with all its defects to apply some remedy to a moral disease of no little virulence, it is satisfactory to know that exertions are making to supply in some degree the failure of the government measure.

Considerable funds have been already raised, and, as we hope, will go on increasing, for the establishment of schools in connexion with the National Society, and under the superintendence of the Parochial Clergy, in our manufacturing and mining districts. These voluntary exertions (if exertions springing from obedience to God's will, and the binding obligations of Christian love may be called voluntary) will, we trust, under the Divine blessing, be successful in accomplishing some part, at least, of their object; and will help to stem that torrent of immorality and irreligion which must necessarily come down with increasing force and impetuosity, if the rising generations are left unheeded and uninstructed, in ignorance of God and His ways, and of their own duties and responsibilities.

Of the present state of our Church in the Diocese, or of any strong signs of a returning attachment to it, I cannot speak with satisfaction. There has been a considerable increase of Meeting-houses belonging to Sectaries of different denominations, and it would seem to be a standing rule of these societies, that wherever one sect has established itself, another shall break ground, and endeavour to form a rival establishment. Meeting-houses are often built, not because the neighbourhood contains members of the sect by which they are erected, but with the hope of forming congregations, and making proselytes. As population advances, and collections of houses are built, Meeting-houses almost invariably

spring up, and we know with what ease, and on what terms funds are procured for raising those cheap and homely buildings. These are things which give much pain to those who know, that in the will of God, and the design of our blessed Master, the Church is a city that is at unity in itself, a spiritual body, in which there ought to be no schism, no divisions in the public worship of God, no differences of faith or practice, no breaches of Christian fellowship and union.

I find in some of the returns which you have lately made to me, two reasons assigned for the appearance of an increase of alienation from our Catholic and Apostolic communion. The one is the ferment which has been occasioned by those clauses of the Factory Bill on which I have already touched. The other, a notion which has been instilled into the minds of the people, that a large portion of our clergy have adopted opinions at variance with the principles of the Reformation, and are rapidly falling back into the worst errors of the Papists. Of these opinions I shall speak presently. But though the minds of ignorant and credulous persons may be led astray by these representations, I feel confident that you, my reverend brethren, do not partake of what I will venture to call such groundless apprehensions. Whatever may be the errors and extravagancies of some individuals, our Church will remain grounded and settled in the faith; she will maintain her principles unshaken, and will not suffer herself "to be

entangled again with the yoke of bondage[2]," from which a merciful Providence has made her free.

Convinced then as we are of the soundness of our Church's doctrine, and of the Apostolical form of her Polity, and being persuaded that she will never shrink from her professions and engagements, we look forward with hope, and trust to a time when our Christian brethren, who are now, more or less, estranged from her, will take refuge in her bosom from fluctuations of opinions, and the conflicts of rival parties; when "the mountain of the Lord's house," humbled, as it may now seem to be, in these regions "shall be established on the top of the mountains, and exalted above the hills, and all our people shall flow into it[3]."

Though this, however, is a hope, which God's promises to His Church may well justify us in encouraging, it is a state of things which even the youngest of you, my reverend brethren, cannot expect to witness. Yet you must do your best to hasten this consummation, and to subserve the designs of God's providence by zeal and earnestness in religion, a faithful discharge of your pastoral duties and obligations, a blameless conversation, and a pure and holy life. For every neglect of duty, and not only the taint, but even the suspicion of immorality, is a drawback on ministerial usefulness, and a hindrance of the means by which God accomplishes His ends, and promotes the safety and welfare of His Church.

[2] Gal. v. 1. [3] Isaiah ii. 2.

We cannot, however, set forward this unity, nor hope to revive an attachment to the teaching and services of the Church, unless we are at unity in ourselves, and hold fast with one mind and consent the form of doctrine delivered to us, the rules and orders of our Church, that government which we believe to be Apostolical, and the principles of that Reformation which was, as we are persuaded, a great and blessed work of Divine Providence. If we separate ourselves into parties, and give ourselves party names and distinctions, or call our brethren by names which they disclaim and repudiate, we shall be bad advocates of Christian unity. If among the signs of the times, we see or apprehend fresh excitements, or new causes of division in our own body, we must endeavour, as far as we can, without compromising the truth, or swerving from our principles, to bring the conflicting parties to a better understanding; and should we be constrained to censure or condemn, we must "let our moderation," our gentleness, and charitable consideration for the errors and infirmities of our brethren, "be known unto all men[1]."

My Reverend Brethren, though I have not accustomed myself in my triennial addresses to you, to enter largely into theological controversies; indeed, had I been ever so much disposed to do so, the important matters to which I have been compelled to draw your attention, would have precluded me

[1] Phil. iv. 5. *τὸ ἐπιεικὲς ὑμῶν.*

from embarking at any length in such discussions; the state of excitement to which the writings and opinions usually called Tractarian, have given occasion, and the notice that has been taken of them by several of my Right Reverend brethren, seem to require that I should not omit all mention of these subjects of debate and disagreement. These discussions have caused much uneasiness to reflecting Churchmen, and lovers of moderate counsels, not only because they give our adversaries an occasion of misrepresenting and speaking evil of us, nor only because they have given birth to divisions among those who are servants of the same Lord, and ministers at the same altar, but because those divisions have encouraged a tone of feeling and language not well calculated to strengthen that bond of peace, and to promote that unity of the Spirit with which we, who are ambassadors for Christ, should keep the faith, and hold fast that good thing that has been committed to us.

In the early stages of what has been since called this religious movement, there were, I believe, few members of our Church, of moderate views, and attached to no party interests, who did not look with some degree of favour on these writings. They gave prominence to those sound Ecclesiastical principles, which, though they had never been lost sight of, and had been advocated down to the time when these tracts made their appearance by writers of eminence, (note A. Appendix,) had nevertheless been

very generally overlooked, and had lost much of their influence. The nature, I mean, and constitution of the Christian Church; the origin and descent of the Christian ministry, tracing backward its commission in a direct line to the Apostles of Christ, and through them to Christ Himself; and the efficacy of the Sacraments, not as signs merely, but as effectual signs, channels or conveyances, of that grace which they symbolize. They endeavoured to impress on the minds of Theological students the importance of Ecclesiastical history, and the writings of the early Christians, as sources of information well calculated, on grounds of reason and approved criticism, to assist them in ascertaining the sense of those passages of Scripture, which have given most occasion to debates and differences of opinion: the very mode, be it remembered, which our Reformers adopted, when they drew the line between the primitive doctrine and discipline of the Catholic Church, and the errors and corruptions of the Church of Rome. They drew the attention of the clergy to some laws and regulations of our own Church, which had too generally fallen into disuse and neglect. At the same time, their writings manifested an earnest desire to raise the standard of holiness, and to lead men to a safer and more scriptural method of ascertaining their own spiritual state and prospects, than that which had obtained, and still, I fear, continues to obtain much currency and popularity.

There were, indeed, intermixed with these just

views and sound principles, passages to be found, even in their early writings, liable to strong exceptions, and statements which they who looked with favour on their publications, were willing to hope would be revised and corrected. In this expectation they have been disappointed, and prominence has been given to those objectionable points, which it was hoped might, on fuller consideration, have been modified or retracted. (Note B, Appendix.)

In forming therefore a judgment of the merits and demerits of these writers, we must not condemn them indiscriminately, nor join in those harsh and ill-advised general censures, which have been so lavishly bestowed on them. Many, I fear, of those who have spoken of them and their tenets in the most bitter terms, have known little of their writings beyond what they have collected from hearsay, or at second hand, and from very questionable authority; the authority, for instance, of anonymous pamphlets, and newspapers, and publications of that description, in which much fairness of discussion is not to be expected, and where religious controversies are often handled in the spirit of political partisanship. Nor can it be denied, that the learning, and piety, and irreproachable character of the individuals, who are best known as the writers of these Tracts, entitle them to much respect and forbearance. Perhaps, indeed, the wrong direction which their opinions have taken, may be owing in some measure to the nature of the opposition which they have encoun-

tered. For experience proves, that men are apt to be confirmed in their prejudices and ways of thinking, however erroneous they may be, when their opponents treat them with unfairness and unkindness, and under the plea of zeal divest themselves of Christian condescension and charity.

But after making every allowance for the uprightness and good intentions of the writers, the soundness and orthodoxy of many of the principles which they have advocated, and the advantages which have resulted from their labours, it must be confessed that their opinions have in many respects taken a wrong direction, and assumed an exaggerated, and therefore an erroneous form; and that much of what they have written is, under the most favourable construction, liable to just exceptions and censure. In an address of this kind, I cannot, of course, enter into an analysis of their writings and opinions; but must content myself with animadverting on a few of those leading features of their Theological school (if I may so express myself,) which seem to me to be exceedingly objectionable.

In the first place they appear to have thrown (the phrase is, I believe, their own) themselves into a system, or, I should rather say, have been following the phantom of a system, which they call Catholic, and hold up to admiration as something infinitely superior to the imperfect and lifeless Catholicism of our own Church. For I cannot discover that they have any clear or definite notion of the system which

they admire, or have drawn any precise line between Catholic truths and traditions, and Uncatholic errors and corruptions of doctrine and discipline. We must not, however, suffer ourselves to be led astray by the cloudy grandeur of this or any system. We, at least, who have neither leisure nor opportunities for following it out in detail, and tracing it upward to its sources, shall content ourselves with regarding that branch of the Church Catholic and Apostolic to which our services are devoted, as the representative of Catholic truth and the Catholic system; as holding those doctrines and possessing that form of government which the whole Church of Christ, dispersed throughout the world, held and possessed in her best and purest ages. And we shall not allow ourselves to admire or long after any tenets or practices which our Church has rejected as superstitious, or laid aside as unnecessary, under the imposing name of parts of the great Catholic system.

The next point to which I will advert is the use which they make of the Fathers (as they are usually called); the Christian writers, that is, of the earlier ages of the Church, whose writings have been handed down to us. (Note C, Appendix.) I have mentioned with approbation their endeavours to direct the attention of Theological students to these sources of information, and the advantages which may be expected to arise from this course of study. But we shall err widely in another direction if, as seems to be the case with these writers, we consider their decisions

as authoritative, and throw ourselves upon them with unqualified deference and submission. Their works should be examined by the same rules of judgment by which we examine those of later Divines, or of authors in other departments of literature. We owe them great respect as witnesses of the prevailing opinions and practices of their own times, and of what the Church Catholic then taught and received. But we must not look on them as men exempt from the bias of human passions and infirmities, nor as infallible judges of controversies. It must be remembered, too, that the farther the streams flow off from the fountain-head, the less pure and wholesome they become: that the seeds of many of the worst corruptions of doctrine and ceremonies which have defaced the beauty and comeliness of the Church were already sown in the days of some of the most renowned of these Fathers; and that several of those gross errors which were abandoned and expunged by our Church at the era of the Reformation, had their origin in the glowing rhetoric and exaggerated language of these pious writers. Hence the attempt that has been made to recommend to our notice and sympathy the applauses which they bestow on celibacy, ascetism, and the monastic life, and their veneration for relics; and the approach, at least, to approbation with which their prayers for the dead, and the invocation of the saints which they practised and encouraged, have been spoken of by the writers of these tracts and their followers, appear to me inju-

dicious and offensive. On the same ground, I am bound to express my disapprobation of the course which has been sometimes pursued of accumulating and giving prominence to those rhetorical amplifications which are often found in the writings of the Fathers, when they speak of the real presence of Christ in the Eucharist. (Note D, Appendix.) For though these passages may admit of what I would venture to call a Catholic interpretation, a sense, I mean, consistent with the doctrine and practice of the Universal Church before these modes of expression came into vogue, still it can scarcely be doubted that those gross corruptions of the truth, the doctrine of the corporal presence, of transubstantiation, of the sacrifice in the mass for the dead and the living, and the whole train of superstitious opinions and practices which have been grounded on it, originated in these rhetorical exaggerations. And it is to be feared that young and inexperienced minds, when such passages are brought as it were to a focus, and made to act upon them without relief or explanation, if they are not perverted and misled, will, at all events, be thrown into a state of doubt and perplexity, and will learn to look with coldness and dissatisfaction on the more sober and well weighed statements of their own Church.

But the writers of this school have exposed themselves to very grave reprehensions, by endeavouring to soften down and extenuate those errors and corruptions of the Church of Rome, which our own

Church, and the other reformed Churches, have unequivocally condemned. A remarkable specimen of this unhappy bias, and of a misapplication of talents and ingenuity, and skilfulness in controversial tactics, is to be found in the last number of the Tracts for the Times. In that Tract, among other objectionable positions, incompatible, as it would seem, with those principles of the Reformation which our Church has embraced, an attempt has been made to show that "the Romish doctrine," condemned in our twenty-second Article of religion, "concerning purgatory, pardons, worshipping, and adoration, as well of images as of relics, as also invocation of the saints," is not the doctrine publicly professed by the Church of Rome, and ultimately sanctioned by the decrees of the Council of Trent, but certain superstitious practices and opinions, which, though tolerated and winked at by that Church, form no part of its system. The inference drawn from these statements appears to be, that, I will not say Protestants (for this is a term which these writers have of late taken great pains to obelize and repudiate), but members of the Church of England, may safely hold this doctrine, as it is authoritatively taught by the Church of Rome, without contravening the doctrine of our own Church, or offending against the spirit of this Article of religion. Now no one who is acquainted with the history of those times, can doubt that it was the intention of the Reformers to condemn unreservedly these doctrines, as they were held

and acted upon in the Church of Rome at the time when God's providence called them to their great and necessary work: nor can it be doubted that it was the object of that Council to give sanction and fresh authority to the doctrine which she had taught, and which had been rejected and condemned by the Reformers. That Council may have condemned a few gross and glaring indecencies connected with these matters, but it not only left the doctrines themselves, the principles on which they were grounded, and the practices to which they necessarily led, untouched, but they were converted into articles of faith, and added to the ancient creed of the Church Catholic and Apostolic.

It has been urged that the line of argument pursued in this Tract, and the sense there affixed to the several articles of our Church brought under review, were intended to confirm in their attachment to the Church of England certain persons whose minds were going astray in the direction of Rome. But I feel convinced that the tendency of this Tract is to draw such minds still nearer to Rome, by palliating the evils of her doctrine and practice, and cutting from under our feet that ground of necessity, and of an imperious sense of obligation, on which our Reformation is based. (Note E, Appendix.)

But while the writers of this school have been taking pains to soften down the corruptions, and to throw a veil over the tyranny and usurpations of the Romish Church, it has been a part of their system,

in its more advanced stages, to depreciate not only the Reformation in general, but the Reformation of our own branch of the Church Catholic; and to treat, what we have been accustomed to consider a signal work of God's good providence, as a misfortune or a calamity. The principles of the Reformation have been arraigned as unsound, if not schismatical, and the characters and conduct of some of those great Prelates and Divines, who had a leading share in this great work, have been assailed in harsh and unbecoming terms. They have done much, likewise, to set ardent and inexperienced minds adrift in pursuit of an unity that is utterly unattainable, while the Church of Rome continues what she is, and the Church of England remains true to her principles. While we maintain, to a certain extent, an union with that Church, in the fundamental truths, I mean, of Christianity, as expressed in our Creeds, and defined by the four first general councils, we can have no communion with her in her errors and corruptions, nor in her superstitious and (for such they are to us) idolatrous practices. We cannot purchase unity at the expense of acknowledging Rome to be the mother and mistress of all Churches, and her bishop to be the centre of unity, and the Vicar of Christ, having authority over His whole Church, and entitled to the deference and obedience of all Christians. (Note F, Appendix.)

Another point to which I must draw your attention, is the habit which they have contracted of

speaking of Protestantism in terms of almost unmeasured obloquy, as a system inconsistent, as they seem to think, with Evangelical truth and Apostolical Polity. Without adverting to the occasion on which this word was first adopted as a symbol of a religious party, we know that those Churches which withdrew themselves from the obedience and renounced the errors of the Church of Rome in the sixteenth century, have been called by the common name of Protestant, and that the members of those Churches have been called Protestants. But whatever differences may have existed between these Churches in other matters, they all maintained with earnestness and unanimity the fundamental principles of Christian doctrine, and, as far as these principles are concerned, to be a Protestant was to be an orthodox Christian. Hence we find those eminent Divines of the seventeenth century, with whom these writers seem willing to identify themselves, professing to be, and glorying in the name of Protestants. If some of those who call themselves Protestants have since fallen into heterodox, or latitudinarian, or rationalistic opinions, or if some Protestants have carried to an unwarrantable length the principle of private judgment in opposition to the authoritative teaching of the Church, their errors, however much we may lament them, are no impeachment of Protestantism itself, nor any proof of the unsoundness of the positions on which it made its stand against *papal* perversion. Into whatever excesses some persons or

sects calling themselves Protestant may have been hurried, we shall not on that account consent to *unprotestantize* our Church either in substance or in name, no more than we will consent to disavow being Catholic Christians because Rome claims for herself an exclusive right to Catholicity, and invests her corrupt doctrines and practices with that venerable title.

There are other matters in the writings that have emanated from this school to which I might have directed your attention; but I must content myself with animadverting thus briefly on what seem to me to be some of the most objectionable peculiarities of their teaching. Whatever opinions you may have formed on the general merits or demerits of these publications, I am willing to persuade myself that you will go along with me in the observations which I have made on them. I feel confident that you will look to your own Church as a faithful representative of the Catholic system; and to her authoritative teaching as a standard of Catholic truth: that while you yield a just and reasonable deference to the remains of Christian antiquity, you will examine the writings of the Fathers, or the statements which are laid before you as containing the substance of what they believed and taught, by the light of Scriptural truth, and weigh them in the balance of a sound and judicious criticism: and that you will look with suspicion on all attempts that may be made to palliate and excuse the real errors

and corruptions, the arrogant claims, and superstitious usages of the Church of Rome; and to depreciate that Reformation which we acknowledge to be God's work, and a blessing for which we cannot be too thankful. While you lament that so large a portion of the Christian world, whether we look to the eastern or the western Churches, should adhere to opinions and practices with which you can hold no communion, you will not allow your minds to be turned adrift after a theoretical unity, which, in the present state of those Churches, is impracticable. You will pray, as your Church teaches you, for the revival of that unity which Christ designed to be the badge of His disciples; but you will not sacrifice substantial truth to an unreal unity.

But while you feel no sympathy with the erroneous views and opinions which have emanated from this school of Theology, you will be equally on your guard against the latitudinarian practices and opinions which they have opposed with earnestness and success. You will not rank among the errors of Tractarianism a strong attachment to the polity and orders of your own Church, as a faithful representative of the Church Catholic and Apostolic; a veneration for her liturgy, and attention to her forms, and ceremonies, and directions; a just sense of the dignity and efficacy of the Sacraments; and a conviction that preaching is not the only means of grace, nor hearing sermons the main part of religion. Whilst you acknowledge the necessity of the in-

structions of the pulpit, and assign to them their due weight and importance, you will consider communion in sacraments and prayers, and the worship of God in spirit and in truth, as the chief and most urgent business of our Christian assemblies. You will not brand with this name a strong persuasion of the dangers and mischiefs of schism, nor of the injurious consequences of the misuse of the right inherent in our nature; of which no man can in reality divest himself; the right, I mean, of private judgment in questions of religion, and the concerns of the soul.

At the same time, I feel confident that you will not commit yourselves to the harsh language and uncharitable tone of censure with which these writers have been sometimes visited; nor will you impeach their motives nor speak disrespectfully of their persons. However widely they may have departed from the straight path, we need not call the uprightness of their intentions in question. Much, for instance, as I disapprove of the mode of reasoning employed in the 90th "Tract for the Times;" the attempting, I mean, to explain away facts and statements, the meaning of which is sufficiently clear and intelligible, by ingenious arguments and evasive distinctions, I cannot charge the writer with bad faith or dishonest evasion. Unfortunately it is a mode of reasoning which men deeply embarked in controversy are but too ready to adopt; of which specimens may be found in the writings of eminent divines: and to which some of

those who in this case have used the strongest terms of disapprobation, have, perhaps, in other cases, unconsciously, as I am ready to believe, resorted. (Note G, Appendix.)

I do not, I confess, look on this movement with the same apprehension and alarm, with which many persons for whom I have great respect seem to regard it. Among those who have on the whole looked on these writers with some sort of favour, their publications have been received with very different degrees of approbation. Few men, I believe, of judgment and experience have gone all lengths with them, and thrown themselves unreservedly into their system.—It is not surprising that many young men should have been dazzled by their talents, or led to a more unqualified admiration of their opinions by their earnestness in religion and exemplary lives. But it is to be hoped that years and experience, and that more sober and practical view of Christian truth which will attend on the exercise of their pastoral functions, collision with other minds, and an acquaintance with the sentiments of other men, will weaken these early impressions, and correct any wrong direction that may have been given to their views of religion. And I am willing to persuade myself that, under the blessing of that Providence which has watched over and preserved this favoured branch of Christ's Holy Catholic Church, and rescued it both from perils and persecutions, and, as we humbly trust, from the more fatal evils of

supineness and security, the effects of any erroneous and exaggerated opinions, or any disorderly practices to which they may have given occasion, will soon pass away; while the sounder and more Catholic principles, to which these publications have attracted attention, continue to act permanently and efficiently.

My Reverend Brethren,—While I thus remind you, in the remarks which I have made on the writings of this school, of the duty of a conscientious adherence to the principles, and to the rules and regulations of our Church, I am compelled to express a fear that in some, I trust a very few cases, within this Diocese (I am of course speaking of those to whom these principles ought to be dear, and these laws binding), those principles have sometimes been thrown into the back-ground, and those laws and regulations overlooked. I have on former occasions spoken of certain irregularities in the performance of the public services of the Church, in full confidence that they would be remedied. But I have since heard that considerable portions of those services, of the morning service especially, are sometimes omitted. On the reasons which may be assigned for such omissions I will not dilate. Whether they have taken place because where a Clergyman has to officiate in more than one church, the services tread closely one upon the other, or in order that longer time may be allowed for the Sermon, or from a wish to fall in with the tastes of the congregation, they

are equally inadmissible. Such practices are unknown, as far as my experience goes, in the English Dioceses; they are offences against decency and good order; they scandalize the friends of the Church, and bring discredit on the Church itself. These practices, if they exist, must be discontinued, and such arrangements made for the discharge of those public duties as shall cut off the plea of necessity.

Another statement has been made which, I trust, is not correct—that there are Clergymen who do not scruple attendance at Dissenting places of worship, thus giving their sanction to opinions that are, I fear, too commonly held, that there is no difference between the Church and the Meeting-house, and that there is no such sin as schism. But if there are any of the Clergy who allow themselves this liberty, they may be sure that, while they give offence to the sound part of their own Church and to thoughtful Christians of all denominations, they will not secure the good-will of those whom they expect to conciliate by this show of liberality.

I have been compelled to make these remarks, because, as you are aware, statements to this effect have been publicly made, and have not, as far as I know, been sufficiently contradicted. (Note H, Appendix.) But as I feel convinced that such cases of irregularity are few, so I trust that wherever they have occurred they will be at once and altogether abandoned.

There are other topics to which, if the time had

permitted, I might have entreated your attention. But as I have already made a large demand upon your patience, I will now take my leave of you, praying both for you and for myself to the Fountain of all goodness, that we may have grace to strive together with one mind for the faith of the Gospel, to set forward among a Christian people, and to exhibit in ourselves, quietness, peace, and love, the unity of the Spirit in the bond of peace, a wise and seasonable moderation, a regard for our personal and professional character, and a just sense of the importance of our Ministry, as messengers, stewards, and watchmen of the Lord: keeping that which is committed to our trust, and striving, under all circumstances that may befall us, through good report and evil report, whether we fail of success in the business to which we are called, or see the fruit of our travails, to do the work of Evangelists, and Pastors, and Teachers, and to make full proof of our Ministry.

APPENDIX.

Note A.—Page 15.

The statements of these questions contained in the earlier publications of the writers of the Tracts, and the arguments employed in support of them, are the same as those used from the time of the Reformation by the eminent persons who have been looked up to as the most learned and orthodox of our Anglican Divines. Many persons who have taken part in these controversies have treated the opinions of the Tract writers on these questions as novelties or popish errors. On the other hand, some of their encomiasts have spoken of them as truths which had been forgotten and lost to the Church till they were rescued from oblivion by the writers of the Tracts. It may be allowed that they were kept much in the back-ground, and that many members of our Church seemed disposed to surrender them altogether; but they never ceased to be held and avowed by a large body of both the Clergy and Laity of the Church of England. In illustration of this fact, we need only refer to the writings of Archdeacon Daubeny, and Mr. Jones of Nayland, whose works on the Church were widely circulated, and received with great approbation. The little tract of the last-named writer, called "A Catechism of the Church," contains in a small

compass most of the arguments used by the writers of the Tracts when handling these questions.

But if it is absurd to call these doctrines forgotten truths, it is not less so to call them novelties or popish errors. However widely we may differ from the Church of Rome in matters of detail connected with these questions, she agrees with us in the main principles which we advocate, because they are co-existent with the Church itself,—that the Church is a spiritual and visible body, founded by Christ for the maintenance and propagation of the truth, and the salvation of mankind; that in subordination to Christ it has been placed under rulers of its own, deriving their commission and authority in succession from the Apostles; that it has power to decree rites and ceremonies, and authority in controversies of faith (a power which our own Church professes to exercise under certain limitations); and that sacraments are not merely signs, but *efficacious* signs of grace; signs, that is, which in a subordinate and instrumental manner effect that which they symbolize. But these opinions (if opinions they may be called) are not Popish, but Christian, coeval with the Church, and either implied in its very existence, or grounded on authority of Scripture.

NOTE B.—Page 17.

I quote a few objectionable passages from the early publications of these writers.

Tract V. *page* 2.

The Clergy are called "a body of men having a commission from Christ Himself to admit us into his fold, and to

nourish us in the same, not only with the pure word of his pure doctrine, but *with the spiritual nourishment of his most blessed body and blood.*"

This is a sample of the disposition of these writers to over-rate the dignity of the sacerdotal office, and especially to ascribe to the Clergy a kind of mysterious and supernatural power in the administration of the Lord's Supper. None but Christ Himself can nourish us with his body and blood. The Clergy have a dispensation or stewardship (*οἰκονομίαν*) committed to them. As the Steward of the household dispensed to the servants of the family that food which, when taken and received by them, became, through the operation of divine providence, the nourishment of their bodies, so the Lord's Stewards dispense to the members of his Church those consecrated elements of bread and wine which, when taken and received by the faithful, become to them the body and blood of Christ, and the nourishment of their souls.

Tract V. *page* 2.

"No command of an earthly king, no ordinance of an earthly legislator, could invest with *power over the gifts of the Holy Ghost. For such we may well term the power duly to administer the sacraments which Christ has ordained.*"

This, again, appears to me unwarrantable language. We have authority given us by Christ to preach the word and minister the sacraments, and we believe that the grace of the Holy Spirit attends upon these ordinances. But we have no power over the gifts of the Holy Ghost: that power is his own, and He reserves it to Himself, dividing to every man severally as He wills.

Tract VII. *page* 2.

"It is not merely because Episcopacy is a better or

more scriptural form than Presbyterianism (true as this may be in itself), that Episcopalians are right and Presbyterians wrong; but because Presbyterians have assumed a power which never belonged to them. They have presumed to exercise a power of ordination, and to perpetuate a succession, not having received a commission to do so."

This passage appears peremptorily to deny the validity of the Orders, Sacraments, &c. of the reformed Churches that have been deprived of the benefit of Episcopacy. But our Divines, who have attached a high importance to the Apostolical succession of the ministry, have been accustomed (with a few exceptions, perhaps) to make allowance for the circumstances in which those Churches were placed, and have expressed a conviction that, however imperfect their form of Ecclesiastical Polity, they were not excluded from the pale of the Universal Church, nor deprived of the benefits of Christian Orders and Sacraments.

It must be observed, that in another Tract the view of this question usually taken by our standard Divines is maintained. The passage to which I allude occurs toward the close of the 15th Tract, and advocates the more charitable opinion with reference to the case of Luther and the Lutheran Churches.

Tract X. *page* 1.

"Then you will honour us with a purer honour than you do now, as those who are entrusted with the keys of heaven and hell, entrusted with the awful and mysterious power of making the bread and wine Christ's body and blood."

It is needless to remark on the absurd exaggerations of this passage, or the resemblance of the pretensions which it puts forward to the claims and corruptions of the Church of Rome. It is not improbable that similar language may

be found in the writings of the Fathers. But when their rhetorical hyperboles have been converted into doctrines or supposed matters of fact, they can no longer be employed without hazard.

Tract XXXII.—*Standing Ordinances of Religion.*

"Had we been left to conjecture, we might have supposed that in the more perfect and spiritual system the gifts of grace would rather have been attached to certain high moral performances: whereas they are deposited in mere positive ordinances, as if to warn us against dropping the ceremonial of Christianity."

We believe that the gifts of grace attend upon and accompany these ordinances, but to say that they are deposited in them, is highly injudicious and improper. The words seem likewise to imply, what I am convinced was not the intention of the writer, that these gifts are confined exclusively to positive ordinances, and that they depend in no degree on the moral qualifications of those who partake of them.

Tract XXXVIII.—*Via Media.*

"I receive the Church as a messenger from Christ, rich in treasures, old and new, and with the accumulated wealth of ages."

By treasures old and new, and the accumulated wealth of ages, are probably meant the doctrines and ceremonies of the Church, the decrees of Councils, and the writings of Divines, from the age of the Apostles to the present time. But in dealing with this accumulated wealth, we must be careful to separate between the fine gold of the sanctuary, and the baser metal with which it has been adulterated. We must remember that an alloy of error

soon deteriorated the purer doctrine and practice of the primitive Christians; and that during many ages these corruptions and perversions of the truth accumulated in an enormous degree. We must not suffer ourselves to be betrayed into an admiration of these errors, either by the high reputation of those who have countenanced them, or by any abstract notions which we may conceive of the unchangeable and unabated purity and perfection of the Church itself.

Note C.—Page 19.

There are many passages in these Tracts in which the consent of antiquity seems to be almost elevated into a rule of faith, and Scripture and Catholic tradition to be placed in this respect on a par. I am far from wishing to charge the writers with holding these opinions, but their language certainly is open to this construction.

The 85th Tract, for instance, goes not merely to establish the credit of the Fathers as trustworthy witnesses, but to place their authority almost on an equal footing with that of the Scriptures. For it is contended that the Scriptures are liable to the same objections as those brought against the writings of the Fathers; and that calling in question any part of what is styled the Catholic system, is a sign of the same sceptical turn of mind as that which cavils at parts of Scripture. Following out this line of argument, they consider prayers for the dead, and commemorations of the dead, as standing on the same authority with Episcopacy, Infant Baptism, the religious observance of the Lord's day, &c. These, however, ultimately rest on the authority of Scripture: and the history of the Church, embodied in the writings of the ancient

Christians, explains, expands, and illustrates the hints, allusions, and indirect information which Scripture conveys to us. But we reject prayers for the dead, and the commemorations of the dead, as usages which have no warrant of Scripture.

The rule which they allege as marking out the limits of Catholic consent and tradition, and determining what is and what is not to be received as conclusive and authoritative (quod semper, quod ubique, quod ab omnibus), though a good measure of probability and moral certainty, must be adopted with allowances and limitations. In the strictest sense of its terms, it may be doubted whether it will apply to any of the cases to which it is supposed to extend. It is necessarily limited to Catholic and Orthodox Christians, who lived in the communion of the Church. But the nearer approach can be made to this standard, the greater presumption there is of the Apostolical authority of the rite or custom, or interpretation of Scripture, to which it is applied. And there are many cases in which this presumption amounts to a moral certainty. Those usages and opinions, however, which the writers of the Tracts seem to regard as Catholic, because sanctioned by the Fathers of the fourth and fifth, and in some cases, perhaps, of the third century, are by no means borne out by this standard. For though they may have been received during that period in all *parts* of the Christian world (ubique), there is no proof that they were received by all Catholic Christians (ab omnibus), much less can it be shown that they had been received without interruption (semper) from the first times of Christianity.

Waterland, in his treatise on the Importance of the Doctrine of the Trinity, has treated the subject of the use and value of Ecclesiastical Antiquity (in controversies of faith particularly) with his usual judgment and modera-

tion, in opposition both to the view taken of it by some advocates of the Church of Rome, and to the latitudinarian notions of his Arian opponents. His statements may be compared with advantage with those of the writers of the Tracts, or with an article on Dr. Pusey's Sermon in a late number of the British Critic. His learned editor, the late Bishop Van Mildert, after enumerating the principal advantages to be derived from Ecclesiastical Antiquity, concludes in the following words, quoted in the Catena Patrum, No. 3, Tract LXXVIII.—

"It is, therefore, with no common reverence that these authorities are to be regarded: nor can we detract from their just pretensions without hazard to some of the main foundations of our faith. Nevertheless, we do not claim for them any infallibility, any commission to make farther revelations of the Divine will, or any absolute authority as Scripture interpreters. The appeal lies from them, as from all other religious instructors, to the word itself, which was no less their rule of faith then than it is ours;" and he shows on what ground the authority of the early Christian writers depends—"the ordinary principles (i. e.) of criticism and evidence."

NOTE D.—Page 21.

The writers of these Tracts have spoken, to say the least, in very unguarded language, and not, I think, in accordance with our Church's view of these mysterious subjects, of the Eucharistic sacrifice, the real presence of Christ in the Sacrament of the Lord's Supper, and the change which there takes place in the elements.

We maintain that bread and wine, consecrated and set apart for this purpose, are a medium or channel (though

not the only channel) through which we are made partakers of our Lord's passion and death. The bread and wine, set apart for this service, may be called a sacrifice, for the same reason that alms, prayers and thanksgivings, and ourselves, our souls and bodies, are sacrifices; because they are something offered and presented to God. But we do not hold that any material substance, any thing that is the object of our bodily senses, forms a necessary element of the true, proper, and Christian sacrifice.

In the writings of the ancient Christians there are many highly figurative expressions relating to this head of doctrine, as well as to the presence of Christ and of his flesh and blood in this sacrament. But the terms which they use show that they excluded from this notion of a sacrifice every thing material and corporeal. They contrast the bloodless and reasonable sacrifices (*ἀναιμάκτους καὶ λογικὰς θυσίας*) with the bloody and material sacrifices of Jews and Pagans. The Eucharistic sacrifice is, as the word implies, a sacrifice of praise and thanksgiving: and if it is called a sacrifice in another sense, approaching in appearance more nearly to the original signification of the word *θυσία* (*θύω, macto*), a passage of Chrysostom expounds the real meaning of this phraseology.

Ὥσπερ οὖν πολλαχοῦ προσφερόμενος ἓν σῶμά ἐστι καὶ οὐ πολλὰ σώματα, οὕτω καὶ μία θυσία. Ὁ ἀρχιερεὺς ἡμῶν ἐκεῖνός ἐστιν· ὁ τὴν θυσίαν τὴν καθαιροῦσαν ἡμᾶς προσενεγκών. Ἐκείνην προσφέρομεν καὶ νῦν τὴν τότε προσενεχθεῖσαν, τὴν ἀνάλωτον. Τοῦτο εἰς ἀνάμνησιν γίνεται τοῦ τότε γενομένου. Τοῦτο γὰρ ποιεῖτέ, φησιν, εἰς τὴν ἐμὴν ἀνάμνησιν. Οὐκ ἄλλην θυσίαν, καθάπερ ὁ ἀρχιερεὺς τότε, ἀλλὰ τὴν αὐτὴν ποιοῦμεν· μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας.—Chrysostom. Homilia 17, in Hebræos. Vol. iv. p. 523, ed. Saville.

In the last words of this passage, Chrysostom explains

the meaning of the expressions he had been using, viz. of Christ being often offered up by us, of our offering up *continually* the same unconsumed and unconsumable sacrifice which was *once* made; rather, he says, *i. e.* to speak more properly, what we offer is the memorial or commemoration of that sacrifice, *ἀνάμνησις*, that which suggests to our minds something that has heretofore taken place.

This is the way in which our Reformers speak of it, as an example (or copy), a commemoration, or a representation of Christ's death: and this is without question the proper and only correct meaning of the phrase, "a representative sacrifice:" not that we offer up Christ Himself, his actual flesh and blood, as the Church of Rome teaches.

Thus the Eucharistic sacrifice is called *πνευματικὴ θυσία, ἁγία, ζωοποιὸς καὶ ἀναίμακτος—νοητή*. Thus the word *θυσιαστήριον*, which in the Epistle to the Hebrews signifies either Christ Himself, or an heavenly and spiritual, contrasted with a material altar, in the writings of the Fathers, and in the common language of the Church, denotes the Lord's table; not because it is an altar in the same sense in which the word was used by Jews and Pagans, but because bloodless, intellectual, and spiritual sacrifices are there offered to God. But the false doctrine of the Roman Church, that in the Mass Christ is offered up to God for the dead and the living, sprung from the indiscreet and unguarded uses of these ways of speaking, and the notion which they engendered, that the sacrifice celebrated at the Christian altar was something more than a sacrifice of praise and thanksgiving, or a commemoration and symbolic representation of our Lord's sacrifice.

There are, likewise, in the writings of the Fathers expressions which seem to imply not only a spiritual and heavenly, but a material and corporeal presence of Christ

in this sacrament, and some change effected in the substance and qualities of the elements by their consecration. Nor can it be denied that some of our own Divines have expressed themselves in language of the same complexion. Thorndike, for instance, as quoted by Dr. Pusey (Letter to Dr. Jelf, p. 56), says, "It is by no means to be denied that the elements are really changed, translated, turned, and converted into the body and blood of Christ." These expressions may admit of a favourable construction, or may be resolved into rhetorical exaggeration. Yet it cannot be denied, that the doctrine of transubstantiation, and of the corporeal presence of Christ in or under the species of bread and wine, has sprung out of this phraseology.

But to string together phrases such as these, and obtrude them on young minds in all their nakedness, without such explanations as may neutralize the ill effects which they are calculated to produce, especially when such minds have been misdirected, and are in a state of ferment and excitement, appears to be an unwise, I may add, a dangerous course of proceeding.

These elements become the body and blood of Christ, which are verily and indeed taken by the faithful in the Lord's Supper, in a spiritual and heavenly manner, in the divine construction, and in saving virtue and efficacy. But we have no reason to think that any other change takes place in the elements themselves, except that they acquire a relative holiness, and are separated from all common and profane uses by their consecration, in the same way that temples made with hands acquire a relative holiness, by being consecrated to God's service.

The doctrine of our own Church in this matter is laid down in the declaration annexed to the Communion service.

"It is hereby declared, that thereby" (*i. e.* by kneeling

at the communion table,) "no adoration is intended, or ought to be done, either unto the sacramental bread or wine, there bodily received, or unto any corporeal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored, for that were idolatry to be abhorred of all faithful Christians; and the natural body and blood of our Saviour Christ are in heaven, it being contrary to the truth of Christ's natural body, to be at one time in more places than one."

Note E.—Page 23.

The same attempt to distinguish between the Romish doctrine condemned by our Articles, and the doctrine propounded and decreed by the Council of Trent, occurs in various passages of this Tract; and sundry distinctions are laid down with a view of eluding the critical and historical meaning of the Articles, and giving them what the writer is pleased to call a Catholic interpretation. This line of argument is applied to the 21st, 25th, 28th, 31st, and 37th Articles, and embraces points in controversy with the Church of Rome, on which the opinion of our own Church seems to be most clearly and authoritatively laid down.

But this is not the earliest Tract in which we meet with this disposition to palliate the errors and corruptions of the Church of Rome. It shows itself particularly in the 71st Tract, "On the Controversy with the Romanists." In this tract, the Clergy, to whom it is addressed, are recommended not to consider the doctrine of Transubstantiation, and the authority of the Bishop of Rome, as ques-

tions which ought to be handled in their controversy with that Church. They are told, that any attempt to expose the absurdity and profaneness of that scholastic doctrine is likely to terminate in irreverence and rationalism; and that the distinction between that deference which Catholic antiquity paid to the Bishop of Rome, and that spiritual jurisdiction which he claims, is not intelligible to the great bulk of readers. The distinction insisted on in the 90th Tract, between the Romish doctrine and the decrees of the Council of Trent, is here likewise brought forward. And though the writer's object is to show that the formal document ought to be interpreted by the realized form, there is a manifest desire to palliate, certainly no disposition to condemn, some of the doctrines, as they are defined by the Council. For instance (page 17), "The Tridentine decree declares, that it is good and useful suppliantly to invoke the saints, and that the images of Christ, and the blessed Virgin, and the other saints, should receive due honour and veneration: words which themselves *go to the very verge of what could be received by cautious Christians, though possibly admitting of an honest interpretation.*"

But while the writers have taken much pains to palliate the errors and corruptions of that Church, and to represent it as possessing good qualities and good gifts, in which we are lamentably deficient, many of their later writings seem designed to produce dissatisfaction with the state of our own Church, and with the principles and consequences of the Reformation. This spirit pervades the Tract which I have been noticing, in which the defects of our own Church are pointed out, and dwelt on at least as forcibly as those of the Church of Rome. It represents us as standing on low ground, and remaining in the Church, not because we think our Church a purer and

better Church than that of Rome, but simply because we are in it. It speaks "of refined and affectionate minds, who, disappointed in finding full matter for their devotional feelings in the English system, as at present conducted, betake them, through human frailty, to Rome," with a view, perhaps, of enlarging the sphere of their devotions by invocations of the saints and the Virgin Mary. It speaks of the tyranny of aliens over our Church, and of its accidental connexion with Protestant persuasions, of its embracing a narrow portion of the Catholic territory, and being surrounded by political influences of a highly malignant character. It represents it as an afflicted Church, and a Church in captivity. It complains of omissions, and of the doctrine of the Eucharist having been obscured by the interpolations of Bucer. In fact, a large portion of this Tract, which professes to point out the true method of conducting our controversy with the Church of Rome, is taken up in palliating its errors, and exposing the defects, real or imaginary, of our own Church.

But the writers of the Tracts soon manifested some disposition to represent the Church of England as in a state of captivity, and of slavish subjection to the state. In the second Tract, the union of certain Sees in Ireland, by an Act of the Legislature, is described as a sinful aggression on the rights of the Church. To that measure I was opposed, as inexpedient and unjust, and calculated to inflict an irreparable injury on the Protestant Church in that part of the kingdom. But I do not consider it as an assumption of power, which no other authority but that of the Church could lawfully exercise. For when the State unites itself with the Church, and in return for the benefits which it derives from it, takes it under its protection, and guarantees its temporalities and external privileges, the

Church necessarily surrenders some part of its independence, and becomes so far subject to the civil power. Thus, though the state cannot confer either orders or spiritual jurisdiction, it may determine within what territorial limits that jurisdiction shall be exercised, and may erect or endow new, or consolidate ancient Dioceses.

In the case, for instance, of the Dioceses of St. Asaph and Bangor, I do not protest against their union as unlawful, and an encroachment on the abstract rights of the Church, but as unnecessary, inexpedient, and unjust, as injurious to the Church's spiritual interests, and offensive to the feelings of its members. At the same time I regret that the Church should be in a manner compelled to avail itself of the assistance of the Legislature in cases, those of discipline especially, which evidently belong to its own jurisdiction.

There are many passages in these writings which have a similar tendency to produce a spirit of discontent and dissatisfaction with the state and prospects of our Church. I would particularly advert to the 86th Tract, entitled, "Indications of a superintending Providence in the preservation of the Prayer Book, and the changes which it has undergone."

One main object of this Tract is to show, that the changes made in the Liturgy at the Reformation, indicate its providential adaptation to the state of servitude to which the Church had been reduced by that event: being characterized by a tone of sadness and humiliation suitable to those who have fallen away from the inheritance and privileges of sons. The introduction, for example, of the General Confession, at the beginning of our daily services, and of the Decalogue in the Communion service, instead of being considered as eminently suitable to the condition of our human nature at all times, and under all circum-

stances, is represented as a sign of our Church's bondage. The same gloomy spirit is displayed in attempting to explain other changes made in the Liturgy during that period, on the same principle. The conclusion to which the Tract invites us, as it would seem, to arrive is, that Providence has in this way made our Church the unwitting instrument of confessing her own sinfulness and guilt in separating herself from the communion of the Church of Rome, and effecting this change in concert with the civil power.

For a further specimen of this tone and feeling, I refer to the introduction to the 90th Tract.

"It is a very serious truth, that persons and bodies who put themselves into a disadvantageous state, cannot at their pleasure extricate themselves from it. They are unworthy of it; they are in prison, and Christ is the keeper."—p. 3.

"Till her members are stirred up to this religious course let the Church be still; let her be content to be in bondage; let her work in chains; let her submit to her imperfections as a punishment; let her go on teaching with the stammering lips of ambiguous formularies, and inconsistent precedents, and principles but partially developed. We are not better than our fathers: let us bear to be what Hammond was, or Andrews, or Hooker: let us not faint under that body of death which they bore about in patience, nor shrink from the penalty of the sins which they inherited from the age before them."—p. 4.

Note F.—Page 24.

Some symptoms of this disposition to depreciate and disclaim Protestantism, as a bond of union between our-

selves and other reformed Churches, may be found in Tract 38, entitled Via Media. But it is more openly manifested in Tract 71, p. 32, where the running title is "The English Church a Reformed not a Protestant Church." We are told that "the English Church, as such, is not Protestant, only politically, that is externally, or so far as it has been made an establishment, and subjected to national and foreign influence. It claims to be merely reformed, and not Protestant, and to repudiate any fellowship with the mixed multitudes which crowd together under a mere political banner, whether at home or abroad." And an endeavour is made to prove this to be the fact, by a reference to what passed in the Houses of Convocation in the reign of William III.

This assumption, that our union with the foreign reformed Churches under the common denomination of Protestants, was a political and not a religious union, appears to me to be groundless. Differing as they did on many points, it was the common rejection of the errors and corruptions and usurped authority of the Papacy, and the common profession of the fundamental doctrines of Christianity, which connected our Church with the foreign reformed Churches under the common name of Protestant. This religious union gave occasion certainly to a political union between the states professing Protestantism, in self-defence, and in opposition to the leagues that were formed for its extirpation: though on both sides the religious bond of union was often broken by political considerations. Without entering into the merits of the question discussed in Convocation, the amended address still regards our own as a Protestant Church, and the cause of the Protestant religion as a common cause, when it speaks of "securing the interests of the Protestant religion in all *other* Protestant Churches."

Subsequently the writers of this school have been in the habit not only of disclaiming the term Protestant, and disavowing all sympathy with Protestantism, but of taking it up as a term of reproach. It is, if I remember rightly, in a Periodical supposed to be a sort of organ of the party, that the intention of *unprotestantizing* the Church of England is openly avowed.

With the mixed multitudes crowded under political banners, of whom the writer speaks, we certainly have no sympathy: nor are we offering any apology for those who have separated themselves from the Communion of our own Apostolical and reformed Church. But with the *other* reformed Churches, so far as they adhere to the faith which they then professed, we have the same *religious*, not *political* connexion which united us in the sixteenth and seventeenth centuries under the common denomination of Protestants.

Note G.—Page 28.

Omitting all mention of Hoadly and Clark, and the writers of their school, I would refer to a Divine of much higher rank and reputation: I mean the eminently pious, learned, and eloquent Bishop Taylor. In the sixth chapter of his Unum Necessarium, and in some appendices to that treatise, he labours with much ingenuity and eloquence to evade and explain away that doctrine of Original Sin which has been almost universally received by the Churches. The shocking exaggerations of this mysterious truth, which were then popular, acting upon the warm feelings of a tender and charitable heart, led him to soften down and explain away the passages of Scripture on which this truth is principally grounded, and the language of our ninth Article.

But there can be no doubt that that pious and exemplary Prelate believed that he had made good what he was endeavouring to prove.

Under this head I am compelled to take notice of the attempts that have been made to explain away those parts of our Articles and Liturgy which convey to us the Church's view of the doctrine of Baptismal Regeneration. These attempts appear to me to be not less at variance with the plain and literal construction of those Articles and services, and with their critical and historical interpretation, than those of the writers of the Tracts on which I have been animadverting. As the one party explains our Articles on what they are pleased to call Catholic principles, so the other seems to interpret them on what they probably deem to be Protestant principles.

I will here transcribe from a work of my own, first published in 1822, some observations not less suitable, as I conceive, to the present time,—

"If the Ministers of our Church should propagate from the pulpit opinions widely different from those which they teach when they are ministering the Sacrament of Baptism, let them consider what confusion they will produce in the minds of their hearers, what distrust in themselves, or in the Church whose ministers they are. But what is perhaps still worse, the desire to reconcile these services to doctrines at variance with them, will tend to impair the sincerity and simplicity of their own minds, and to give them a taste for that unnatural and artificial mode of interpretation, to which an attachment to preconceived opinions too frequently gives entertainment. We are told that these services make use of a general phraseology, or of hypothetical language, and expressions of hope and charity. But plain sense, sober criticism, and historical research, refute these artificial attempts to affix to them a

meaning very different from that which they bear at first sight, and foreign from the views and principles on which they were originally constructed. Our Liturgy speaks a plain, simple, and ingenuous language, 'adapted to popular comprehension and instruction,' and the means to which system has had recourse, to wrest it from its genuine and native meaning, may act as beacons and warnings to the inexperienced, and teach them that it is a dangerous experiment to tamper with their literal construction."—General View of the Doctrine of Regeneration in Baptism, c. vii. p. 108, ed. Ed.

Note H. Page 31.

I alllude to a tract published in 1842, and called, *What says the Church? by a Welsh Rector;* written, as is well known, by a Clergyman of the Diocese, whom it has pleased God to remove out of this world in the prime of life.

In this tract, among other questions which the writer has put to his brethren of the Clergy, are these:—

"Have all so complied with the Church's regulations as to omit no part of the Morning or Evening Service, either to relieve themselves or to conciliate others? Have none been found to sanction, by their presence, sectarian meeting-houses?"

The writer, doubtless, could, from his own knowledge of facts, anticipate the answers that must be given to these questions.

Gilbert & Rivington, Printers, St. John's Square, London.